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DOOM AND GLOOM

WORLD COUNCIL AT EVANSTON

AN AMERICAN VIEW

By Dr. Richard M. Steiner

(Editorial Note: Dr. Richard Steiner is the minister of the First Unitarian Church, Portland, Oregon, U.S.A. The following comments on the meetings of the World Council of Churches held at Evanston, near Chicago, this year, are taken from a sermon on the subject published in September by Dr. Steiner.)

We have heard of the unity which the delegates felt because of the common heritage of the Bible shared by Christians everywhere. They spoke, so it is asserted, the same language because the Bible has given them a common point of view, and yet they have failed to note that it is the interpretaion of that Bible which has so tragically divided men. The hope of many delegates, we have heard, is that perhaps in a hundred years these differences of divisions and interpretations of practice may somehow be erased. A hundred years—it may well be too late.

A recent article in "The Christian Century" hints that many of the laymen who were in attendance at the Council were impatient with the theologians. The apologists for the theologians say, however, that unless there is more thinking done in the area of theology, unless the theologians can arrive at some common denominator to which all can give assent these differences of interpretation and of practice will persist. One cannot blame the laymen for being impatient. Disputes among theologians are, to the average layman, a luxury which to-day the world cannot afford.

Truth Not The Kingdom of God

It is not that the laity are unconcerned about theology. Theology means the knowledge of God, and men want a knowledge of God. If these theologians were true theologians, men capable of knowing and experiencing God and capable of sharing that knowledge and experience with their fellow men, they would then be the acknowledged leaders of humanity. But they are not theologians. They are dogmatists, disputing the nature of God, the nature of Christ, the nature of man, the nature of the Communion service, the nature of baptism, the nature of the church. They are men with convictions, not men with knowledge. Since each is convinced that he has the truth even though his conviction of the truth runs counter to the truth held by other theologians, the laity is expected to find solace in the thought that perhaps, perhaps one hundred years from now they may come to some agreement as to what constitutes the truth.

Many of the commentators on the World Council find solace in the fact that the free churches which comprise a large segment of the World Council can find unity in their freedom, unity in their belief that truth has not been finally revealed. Not all the World Council members are free churches. But all have a unity of devotion to the truth whatever that truth may be. This I find very puzzling. The search for truth is a valid search whether in science or in theology. But truth is not an end in itself. Truth is as much a means to an end as falsehood can be a means to an end. The laity are not searching for the truth. They are searching for the Kingdom of God. They are searching for an end of the sense of doom which hangs over mankind. They are searching for peace—the peace which passeth understanding. These are the ends for which humanity has set its course. Truth is not the Kingdom of God. Truth is not peace. Truth is not something to be worshipped else those who claim to have the truth would have the Kingdom, would have peace and they have no peace.

On Truth Being Used

The Roman Catholic Church has been the proud custodian of the truth for centuries. Yet poverty, injustice, war and tyrannies have been the common lot of Roman Catholic countries for as many centuries.

The Greek Orthodox Church, the Church of England, the Lutheran Church have been equal custodians of the truth for fewer centuries. But the same may be said for the citizens of those countries in which those churches have been bedfellows of the state.

The truth can be used to set men free only when it is used. Truth does not strike the fetters from men's minds any more than falsehood puts on the shackles. It is men wielding truth or falsehood who free or fetter.

Disputations about what constitutes the truth in this year of our Lord 1954, are a witless enterprise when so much of the truth is already available to us and upon which all Christians may be agreed.

We have heard of the sense of unity which came through the singing of hymns even though those songs were voiced in disparate tones. I do not know what hymns were chosen, but since hymnology is fraught with dogmatism, I venture to say that there were more interpretations of

that dogma by those who raised their voices in song than there were languages in which they were voiced.

The Point Of Unity

It is a matter of wonderment to me that no one has mentioned that the one point in Christian worship in which all Christians are completely united is in the utterance of the Lord's Prayer—the prayer which Jesus told to his disciples. It is an utterance around which no dogmas have clung. It is an utterance unsusceptible of interpretation so no differences have arisen concerning it: "Our Father, Who art in Heaven. Hallowed be Thy Name."

God is and is to be worshipped. What Christian would deny it—whether Trinitarian or Unitarian—Catholic or Protestant?

"Thy Kingdom come. Thy will be done on earth as it is in Heaven." Here is expressed the universal hunger that men should be obedient to God's will.

"Give us this day our daily bread." What Trinitarian, Unitarian, Catholic or Protestant can deny the need of all mankind for physical sustenance to give him physical strength to follow where the spirit of God leads?

"Forgive us our sins as we forgive those who sin against us." What Christian does not accept the power of forgiveness, whether it be God's forgiveness or man's forgiveness to heal the breach created by sinning between men and men and between men and God?

"Lead us not into temptation, but deliver us from evil." May we never be so sensitive of conscience that we can blindly choose the evil not caring that it is evil.

This utterance of Jesus repeated by millions of tongues the world over is what unites Christianity without benefit of ecumenical councils. The paradox of Christianity is that we are and we are not divided; in the spirit of the Lord's prayer there is no division between Roman Catholic and Protestant, between Trinitarian and Unitarian. What divides us all is the sin of having made a fetish of dogma—a sin of idolatry to creeds. It is a sin which Unitarian Christians have not committed, though we, too, have sometimes sinned by being idolatrous of our creedlessness.

We may be shut out from the World Council of Churches, but we as they, can belong to the Church Universal, the Holy Catholic Church only as we are true to the affirmations and aspirations implicit in the prayer which we have in common and that Holy Church can build the Kingdom of God, can bring the peace that passeth understanding for which humanity hungers if the fulfilment of that prayer becomes the central concern of all who bear the name of Christian. Those who see the establishment of that Kingdom only in the second coming of Christ may be right. It may be that we have learned too late that the dogmas which divide the church are less important than the prayer which unites it.

Ninety Years — and Organist

Richmond: On November 5 Mrs. E. Whitmore Cox attained her 90th birthday. In celebration of the occasion a presentation was made to her on behalf of the congregation in the course of the service on Sunday, October 31, by the minister, the Rev. Walter M. Long. Mr. Long recalled that Mrs. Cox had been organist at College Chapel, Stepney, during his first ministry. Mrs. Cox still officiates at the organ travelling by bus regularly every Sunday from Carshalton to Richmond to do so, an inspiring example of devotion and courage in a most lovable personality.

MORAL AND INTELLECTUAL DECISIONS

By L. A. Garrard

(Editorial Note: The following is a summarized report of the sermon preached by the Rev. L. A. Garrard, of Manchester College, Oxford, at the autumnal meeting of the Council of the General Assembly of Unitarian and Free Christian Churches meeting at Swansea on Friday, October 29. An additional note is added from the Secretary of the General Assembly.)

THE Rev. L. A. Garrard preaching from the text "For we are not as the many making merchandise of the Word of God," stated that he believed up to a point we had to try to "sell our religion," to use a modern phrase, but we must never treat religion as a patent medicine. If we believed that in our particular message we have a cure of the world's ills and if not why do we go to church, then we certainly must sell it. In all ministers there must be something of the good salesman. We must to some extent dramatize what we had to say and show how the novelist and the dramatist had used our theme, but Paul was right: there is a danger that in our eagerness to sell we may adulterate our religion. There is no way in which we can make the Ten Commandments attractive to the libertine. We think ours is religion in its simplest form, but that is not to say it is easy; really it is most exacting; facing the need to take moral and intellectual decisions is much harder than doing as one is told. We cannot compete in sheer salesmanship with the Roman Catholic Church whose every article is set out most clearly and we should not forget that Von Hugel was right when he said that no matter how corrupt the Church might be, it had in every age produced its saints.

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Few Protestants to-day would claim that every word of the Bible was inspired truth and few of us can have an assurance that every word of liberal religion spoken from the pulpit is the inspired prophetic word of God. There comes the temptation to throw it up and to substitute tried ceremonies and rituals. There is always the temptation to the minister to be a leader of youth rather than a man of prayer, and he often felt that the great Victorians would be revolted by what some of our ministers find it necessary to do week by week. The great Victorians were great because they were not prepared to sell the word of God; men must accept the word of God or nothing. The Greeks had a word—they frankly called it hypocrisy. He did not despise the lesser activities of a church, religion should have its by-products, it should help people to face life without despair; religion should make us be men and women.

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These were not easy days for the minister. Those now going out would have their days of discouragement, but they should not worry, and he went on to cite the case of the Chaplain to a Scottish regiment who had preached to his men on the day before the first battle of the Somme when all knew what a tremendous task lay before them. A great mass of men had come to the service and half way through it he had broken down and so had always thought of himself as a dismal failure. Years afterwards a mother had told him of a letter written immediately after that service by her son who had been killed in the battle, the boy had said that whatever happened the next day what the new chaplain had said had strengthened him to face it. There were times when Paul knew he was not as the giants of old people, but he did not worry, he kept himself as fit as possible to be the vehicle of God. At any moment God might speak through us. Paul had said his strength was made perfect through weakness and that should greatly encourage us. Jesus had told His first disciples to launch out into the deep and let down their nets for a draught; that was the call to young ministers. They should not be afraid to do that and to treat of the deepest things,

being assured that their people would follow. They should take risks, they must lose themselves to find themselves; rocks in the shallows have no terrors for those in the deep.

("The service was conducted by the Rev. Basil Viney. The hospitality of the Swansea Congregation was most lavish. Owing to the distances to be travelled some Council members had to be entertained over two nights, yet such a problem was faced in the most cheerful manner. All who partook of the generous hospitality will long remember the first visit of the Council to Swansea and the thanks of the Assembly are due to all who made that visit so memorable.")

"THIS SIDE OF THE BAMBOO CURTAIN"

By R. W. Sorensen, M.P.

THE first meeting of the 1954/55 session of the Laymen's Club was held at the Endsleigh Hotel on Wednesday, November 3, with Rev. R. W. Sorensen, M.P., as the guest. He took as the subject of his talk, "This side of the Bamboo Curtain," and said that what he was going to say was the result of a visit of a Parliamentary delegation of three Conservatives and two Labour members to the countries of South-East Asia. Unitarians, he said, believe in Human Freedom and wish to see it extended throughout the whole world. We have Parliamentary free elections but our democracy has only limited applications in the world. Russia and China believe they have a truth and pressed that remorselessly.

The Bamboo Curtain extends over a large area of Asia but on this side of the curtain there have been changes. He visited Singapore, Malaya and Borneo and finished up as the guest of the President of India. There was a genuine warmth of friendship for Britain in India and Ceylon. In Malaya the background was very different with its nine Sultanates, and Penang and Malacca really British possessions. Singapore was separate from the rest of Malaya and, with Hong Kong, represented examples of the wonderful achievement of the British with the help of the Chinese. They were a credit to Britain. The Chinese have spread beyond the boundaries of China, and those in Malaya call themselves Queen's Chinese, from loyalty to Queen Victoria.

One reason for Singapore being separate from the rest of Malaya was that there were so many Chinese there that, taken with the others in Malaya, they could outnumber the native Malays. The Chinese do not assimilate well and large numbers of them still retain their loyalty to China. There were also Indians, but there was no racial or colour bar in Malaya between the different races. In Borneo there were Malays, Chinese and Dyaks, the famous head hunters, but the Dyak only went head hunting when he wanted to impress the girl he wanted to marry.

Undoubtedly the people were influenced by their religious beliefs. He did not think that the Malays would riot, though he recalled the disturbance that arose over the child of a mixed marriage—a disturbance essentially caused by religious feelings. In Borneo there was Islam and also various types of paganism. Some Christian missions were doing good work, but there were not many Christians among the Malays, though there were Christian Chinese. Economically it was a poor country though there was an abundance of food of certain kinds.

He referred to the trouble in Malaya at the present time, which some thought was caused by Communists, but although at one time directions were received from China, that was not so now. It was really the hope of a large number of Chinese to seize power, but neither the Malays nor the Chinese were sympathetic to them. He had great admiration for the courage of the rubber planters who lived in isolated houses or bungalows surrounded by two or three rings of barbed wire with 6 guards patrolling outside. The terror was very real as the rubber tappers knew to their cost, especially when they were forced to stand by and see one of their number fastened to a tree and have his throat cut. There is a certain amount of political activity in Malaya and now the various parties have amalgamated. But when they talk of Independence one finds out by questioning that they mean independence to manage their own domestic affairs. In Borneo there was little political activity and the people look to the Administrator. Brunei, part of Borneo, was very wealthy, due to its resources; it had a welfare scheme that put ours in the shade. He wound up by asking whether there was any danger of communism in the area he had been talking about and his answer was that he did not think so. The area could be won for our side

The President thanked the speaker for his illuminating and interesting talk.

COMMENT

Worker Priests Again

THE last, apparently, has not yet been heard of the French Worker Priests, who, leaving the usual ecclesiastical course of life, worked as employees in factories and other establishments, living the same life as the other workers. A book has been published in Paris, said to be the collective work of the worker priests who disobeyed the orders of their ecclesiastical superiors, and remained at work when the time-limit given had expired. This work contains the text of a memorandum sent by the worker priests of Paris to the Archbishop, last October. The cardinal had said that about half the total number of 100 worker priests have disobeyed orders and remained at work. I must confess that after reading an account of this work, my sympathy is rather with the Church. The memorandum asserts that the Church is defending a regime against which, together with the working class, worker priests are fighting with all their strength, because it is unjust and oppressive. The complaint is made that the Church accepts capitalism readily and collaborates with it. When priests, however, have avowed obedience to the rule of the Church, they can hardly complain when the Church demands that obedience. It may be that the Roman Church has identified itself too intimately with one form of economic organization-capitalism; but it would be just as prejudiced to its spiritual aims to identify itself with the opposite of capitalism, and that is what the worker priests are asking it to do. The Church can well claim that in their anxiety to serve economic aims, these priests are denying to God the things of God. At the same time, in its simplest unpolitical form, it cannot be denied that there was something inspiring in the idea that these priests living the life of and working along with the humblest workers, so that fellowship might be a means of bringing the masses within the fold of the Church; but these priests have elected to do their work under conditions that the Church cannot but condemn.

Jury Trials

Every now and again one hears criticisms of the jury system as it obtains in England and most of the dominions. I studied Jurisprudence under one of the greatest legal authorities of the century, Sir John Salmond, and I remember it being his contention that juries should be abolished altogether, their place being supplied by the greater competence of the judge in the weighing of evidence. In receiving the oath of allegiance of the new Lord Mayor of London, Lord Goddard, the Chief Justice, suggested that the law's delays and inconveniences might be lessened considerably by reducing the criminal jury to seven members or permitting it to decide by a majority. The function which the criminal jury now performs although different from that which it was first established to perform, has been carried on for hundreds of years, and has, on the whole, given satisfaction, even though it has sometimes been a burden on the jurymen themselves. One can imagine that in a country where political passions run strong or in times of great social unrest, it might be better to have cases tried by a judge alone, but that is a different matter. No one would assert that the jury system as at present established guarantees perfect justice, and it may be that occasionally a rogue gets off because of the rule of unanimity, but ninety-nine men out of a hundred would rather run that risk than have an innocent man condemned

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because sufficient weight had not been given to objections that arose in the minds of even one member of the jury. Lord Goddard's reference to the position of the jury under the Scottish system of law, where the rule of unanimity does not apply, was countered excellently in a *Times* leader, which pointed out that majority votes produced the most notorious miscarriage of justice in the 20th century, the conviction of Oscar Slater; and the most debated decision of the nineteenth, the acquittal of Madeline Smith on a verdict of "Not Proven." There is no body of lay opinion in England that wishes a change, but it is well to be on the alert, for matters of legal procedure can so easily be decided without adequate attention being given to patent objections that are not brought forward at the time.

November the Fifth

The town where I live is becoming famous for its celebrations of Guy Fawkes Day, the ever-increasing magnificence of which attracts thousands of people from a radius of fifty miles. There are five separate Bonfire Societies, each of which has its own torchlight procession and its own bonfire, with set-pieces. At one period in the celebrations four of the societies amalgamated their processions, which then moved through the town accompanied by bands and with the light of twenty-five thousand torches. One of the societies had arranged a series of set-pieces representing "Progress," beginning with Stephenson's Rocket, its ends with a piece depicting a jet plane dropping an atomic bomb on the world. The society which does not collaborate with the other four in the procession adhered strictly to the Guy Fawkes tradition, and this year they had the privilege of listening to a sermon by the famous Mr. Kensit, in a Baptist chapel, commending their Protestant principles. This society burned a 9 ft. effigy of Pope Paul V, to the accompaniment of the Bonfire Prayer and other satirical prayers. Most British people look upon Guy Fawkes Day as a children's festival, but here old and young alike turn out in carnival costume, and parade the streets for hours. For most people the festival has no religious significance, but is simply a way of enjoying oneself. Of course it is easy to "sniff" at the childishness of it all, but I must admit that I was really annoyed that I could not go out and mingle with the crowd, since my dog was so terrified with the reports of crackers that he trembled and panted violently, so that I could not bring myself to leave him.

Commentator.

THE YOUTHFUL MIND

By G. Randall Jones

I LIKE the story of the boy in the Sunday School, who had listened to a lesson based on the parable about pouring new wine into old bottles. Teacher said: "Now, boys, what practical lesson can we learn from this parable?" And the boy replied: "Please, teacher, I think it means that if you put new ideas into an old man's mind, you will cause him to burst."

I like that story, because I think the boy was very nearly right. Nearly right, but not quite right. In order to get it quite right, we must make a slight and somewhat subtle amendment in the way he put it. We must distinguish between "an old man's mind" and "and old mind in a man." Having made that distinction, however, the boy's observation puts us on the track of an important truth.

"An old man's mind" is simply the mind of a man whose body and brain are old. "An old mind in a man" is a mind which has become fixed in its habits, and works in a groove like a tramcar on a set of rails. The truth which the boy saw may be stated thus: "If you put new ideas into an old mind, something will break."

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The mind which is capable of entertaining new ideas, and remaining undamaged in the process, is the open and receptive and growing mind. Growth is usually a sign of youth and vigour, and decay is a sign of age, so we may say that the open and receptive and growing mind is the young mind. But let us remember that youthfulness of mind has no necessary and essential connection with youthfulness of body and brain. I have personally known many "youthful" minds in old bodies, and some "old" minds in young bodies. According to my philosophy, the brain is simply a physical instrument which the mind uses, much as the violin is a physical instrument which the musician uses. The age of the violin affords no indication of the age of the violinist, and the age of the brain affords no indication of the age of the mind.

It seems to me that psychologists nowadays are rather hesitant when asked to give a precise definition of what they mean by "mind." Perhaps they are right to be hesitant—perhaps, at the present stage of our knowledge, we must be content with large, vague, general definitions. Therefore, I have some sympathy with those who would say, "The mind is that which produces behaviour," and refuse to commit themselves to anything more precise. But if our behaviour is the result of our mental ideas, two important considerations follow. The first is that our behaviour will not be right and upright unless our mental ideas are sound and sane—hence the foolishness, or at any rate the inadequacy, of those who would say, "It doesn't matter what a man believes provided he does what is right."

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The second consideration is this: if we are to improve in behaviour—or, to put it in theological language, if we are to grow in grace—we must be eager to improve our mental ideas. We must be willing to welcome new and better ideas, even when the new ideas cause pain, as they often do, because of the tension they create. In other words, we must have the growing or youthful mind.

Jesus said: "Except ye become as little children, ye cannot enter the Kingdom of Heaven." As usually interpreted, these words mean that the trustful heart, so characteristic of a little child, is a sure passport to the Kingdom. But the trustful heart, important as it is, is not the only characteristic of a little child. The growing mind is another of his characteristics. If we would enter the Kingdom, the trustful heart must form a firm alliance with the growing and receptive mind.

In the natural course of events, body and brain must grow old. But, right up to the end, the mind may retain that capacity for growth which is one of the distinguishing marks of youth. I know this is so, because I know people who have done it, and are doing it. Some of the youngest minds I know are functioning through bodies which are full of years. And, according to my observation, this youthfulness of mind, as measured by willingness to entertain new and better ideas, may continue right up to the end.

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"Right up to the end!" And where is "the end"? So far as my observation goes, it occurs at the moment that we call death. Beyond that, my observation cannot extend. But I am prepared to take what some people call "leap in the dark"—though to me it seems a short step rather than a leap, and the territory towards which I step is by no means dark. I am prepared to believe where I cannot prove. I am prepared to believe, that the mind may go on through all the ages of eternity, never growing old, ever learning new and better lessons, ever growing towards a more perfect ideal. This I believe because I believe in God—not any sort of God, but the God revealed by Jesus, the God whose name is Love, the God whose love will never let us go.

In all ages there have been people with fixed ideas, minds that worked in grooves, old minds. Such were the people who banned the writings of Copernicus, and threatened Galileo with torture. Such were the people who sent Christ to the Cross because they saw that the new wine of his teaching could not be held in the old bottles of the Mosaic Law. Such are the people who maintain the literal infallibility of a Book,

or a Church. Such are the people who make it very difficult to maintain that Theology is "the Queen of the Sciences."

The very nature of scientific investigation demands the open mind, the growing mind, the young mind. If and when the theologians win the freedom exercised by their brother scientists, they will be able to claim that they are engaged in the study of "the Queen of the Sciences." But one point needs emphasis, and it is this: the freedom which the theologian requires is not merely freedom to deny, but also freedom to affirm. The characteristic of the growing mind is the willingness to welcome "new and better ideas"—and, in that phrase, the stress must be placed on the word "better." An idea is not necessarily better because it is "new," nor inferior because it is "old." By all means let us have new bottles for new wine. But Jesus never said anything against pouring old wine into new bottles. If we were to pour the old wine of the Gospel of Galilee into the new bottles of our twentieth century language and culture, amazing results might follow.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and **not** to the church concerned.

Ansdell and Preston, Blackpool N.S., Boston and Kirkstead, Chesham, Colne, Denton, Dudley, Hull, Ilminster, Macclesfield and Congleton. Manchester: Renshaw St. and Willert St. Shrewsbury, Todmorden, Warrington. Scotland: Dundee. Wales: Trebanos, Cefn Coed and Merthyr. Ireland: Cork. Canada: Ottawa.

Next Week

The Inquirer will be a Twelve Page Issue. It will contain a Supplement with the title "Unitarian Advance in 1954".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Civil Defence and Peace

SIR,—We Unitarians claim to value freedom as highly as any one, but our claim is only genuine if we are prepared to do something about it. By joining the Civil Defence Corps we simply agree to defend ourselves if attacked. No longer is there any question of sitting in safety while others protect us. All are in danger.

If we announce that we shall yield unresistingly to any nation that will use atomic warfare against us, we are doomed, and everything we hold dear is doomed with us. Liberty will vanish here as surely as it has vanished in Estonia or Latvia or any other European country too weak to defend itself. Faced by the appalling prospects of atomic warfare, we can only say that there is a prospect more awful still. For under world-communism everything for which the spirit of man has struggled down the ages would be lost irretrievably.

The invention of the atomic bomb has made Civil Defence more necessary than ever, for after an atomic raid there would be far more homeless and wounded persons than after ordinary bombing. Let us learn *now* all we can about evacuation, emergency feeding, first aid, rescue, and all the other branches of Civil Defence. Let us *defend* freedom, not simply mouth the word. —Yours,

Oxford. *John R. Baker.*

SIR,—The letter from the National Peace Council is useful for publicizing the horror of atomic warfare but, as a junior Civil Defence officer of three years standing (during which we have been given full information about the destructive power of A. and H. bombs) I would like to state categorically that there has been no assumption, either by my colleagues or our seniors, that "war is to be regarded as a normal occurrence and accordingly more or less inevitable."

The attitude throughout has been:—"We are training to help our neighbour if war comes but continue to hope that it will not do so." Surely this is not an unchristian attitude and, at the least, not encouraging to an aggressor even if it did not actually deter him.

On the other hand, why does the National Peace Council assume that another war would necessarily include bombardment by A. and H. bombs? Up to 1945 the foulest weapon known to warfare was gas: both sides had large stocks of it and yet it was not used. It is at least probable therefore that the same would happen with this still fouler weapon in view of the certain retaliation which would fall on the side which used it first.—Yours,

Winscombe, Somerset. *A. L. Blake.*

SIR,—In your editorial entitled "Co-existence" (November 13) you write of Living by Belief, and that the issues of peace and friendship, happiness and suffering are settled by what men choose to think and feel. To me it seems vital that we should choose to believe that God can and does change men's hearts, and apply that belief to those peoples whom we have grown accustomed to regard as morally and politically recalcitrant. Peace making, like war, involves risk, but the former risk involves its participants in no guilt. The full text of Albert Schweitzer's Nobel Peace Price lecture contains the admission that "we (not 'they') are guilty of inhumanity." "In the course of the last two wars we have been guilty of inhuman acts which make us shudder, and in a future war we would commit even worse acts. That must not happen." He explains that "we" means all of us, and warns us that we must arouse ourselves from our stupour, for in resigning ourselves to our fate without resistance we make ourselves guilty of inhumanity.

Can we Unitarians not apply ourselves more strenuously to the study of the causes and the cure of war, and work with hope and faith in the cause of world peace, and so earn the title of "Sons of God" as Jesus promised to peace *makers*.—Yours,

Croydon. *Evelyn Savage.*

Mithraism and Christianity

SIR,—In his interesting and informative article on "A Mithraic Temple" the Rev. W. B. Taverner seems to me to overstate his case for the dependence of Christianity on Mithraism and Stoicism. Could he give more evidence for some of his assertions?

(1) "Stoic teaching in the Empire provides a background for the Sermon on the Mount." Which of the characteristic Stoic teachings on the universe and human conduct does he find in the Sermon, and what items of the characteristic Stoic vocabulary? Which Stoic teacher is nearest in thought to it? Does he attribute the Stoic colouring that he finds in the Sermon to Jesus himself, or does he consider that it was supplied by the author of the Gospel according to Matthew?

(2) "Mithraism supplies the matrix for Pauline theology." What statements of Paul are of obviously Mithraic origin? Since it is admitted that Persia provided many religious symbols and patterns of thought to the Mediterranean world, notably influencing Judaism itself, what reason is there for asserting the direct dependence of Pauline Christianity on one particular Persian religion, rather than on the general thought-world of the time?

(3) "If a Mithraist . . . wandered into a Catholic church he would know where he was without hesitation." What exactly would give him this assurance? Since Mithraism was confined to men, had buildings different from Christian churches in certain important respects, had grades of initiates and several cult-practices not found in Christianity, a different story of the life and work of the founder, a syncretist attitude towards other religions, a code of virtues which overlaps but is not identical with that of Christianity, a number of sacred beings who are depicted in statues quite unlike those of Christian saints, why would a Mithraist feel so much at home in a Catholic church? What, for example, corresponds in Mithraism to the cult, so essential in Catholicism, of the Virgin Mary and the Sacred Heart of Jesus? What in Christianity corresponds to that essential feature of Mithraism, the slaying of the bull by Mithras, with the help of a scorpion, a serpent and a dog?—Yours,

Manchester College, Oxford. *H. L. Short.*

The Claims of Jesus

SIR,—A reviewer ought not to be guilty of inaccuracies, especially when he judges a book unfavourably, and I am therefore grateful to Mr. Vallance for drawing attention to my oversight in commenting on Mr. Upton Sinclair's treatment of the Temptation story in his book "A Personal Jesus." However, my criticism of Mr. Sinclair is not affected, as I am sure Mr. Vallance would agree. The story says that Jesus was tempted, it is Jesus, who, as Mr. Vallance rightly points out, uses the words "Thou shalt not tempt

the Lord thy God." He is, of course, quoting from the old Testament, and he clearly means that no one must put God to the test by indulging in the kind of experiment which Satan has proposed. In other words, Jesus is not rebuking Satan for tempting him, he is giving a reason why he, Jesus, must not tempt (that is, test) God. Mr. Sinclair has hastily leaped to the assumption that these passages supports the claim that Jesus was God when in fact it does exactly opposite.—Yours,

*London, W.C.*1. *Dudley Richards.*

SIR,—I infer from the Rev. Dudley Richards' review that Upton Sinclair thinks the Temptation story inconsistent as it stands, because he regards the Temptation of Jesus and the Deity of Jesus to be mutually incompatible. In which case I take Mr. Richards' comment that "the temptation story says nothing about God being tempted" to be merely pointing out that in the story Jesus does not claim to be God.

I therefore find myself unable to follow the argument of the Rev. A. W. Vallance, unless he regards Mt. iv, 7 and Lk. iv, 12 as a claim to deity. Jesus replies "It is written (*or* said), 'Thou shalt not tempt the Lord thy God'," and I have always assumed this to be *not* an injunction against the devil (*Thou*) to refrain from tempting Jesus (*God*), but the citation of the Divine Imperative which prevents Jesus (*Thou*) from committing the dangerous sin of trying to tempt God his Father by throwing himself down from the pinnacle.

Mr. Richards' comment therefore seems quite fair to me; but perhaps I have not drawn the same inferences from the review as has Mr. Vallance.—Yours,

Astley, Lancs. *Sydney H. Knight.*

Duncan Percy Stewart

Although he had been ill for five months, following an operation, the death of the Rev. Duncan Percy Stewart, on Sunday, November 7, came as a grievous shock to his many friends and ministerial colleagues up and down the country.

Duncan Stewart entered Sheffield University in 1918, graduating B.A., with First Class Honours in History, in 1921, and M.A. a year later. His theological training was taken at M.C.O., after which he began his first ministry of two years at South Shore, Blackpool. Moving to Failsworth, Manchester, in 1926, where he ministered for six years, he took advantage of the facilities offered by the Unitarian College, and graduated B.D. in 1931 at the University of Manchester. After leaving Failsworth in 1932, he further served our churches at Dean Row and Styal, and at Norwich and Hapton. In 1943, he returned to Lancashire, when he began his last and longest ministry at Gateacre, along with which, since the opening of the new building in 1950, he had charge of the church at St. Helen's. In the course of his last ministry, he led his Gateacre congregation in the rejoicings which marked its 250th anniversary, and, more recently, succeeded in raising the large sum necessary to renew the chapel roof and thus prevent the closure of the ancient building. In all these various spheres of service, his sincerity and conscientiousness won for him the affectionate regard of his several congregations.

For the dignity of the ministerial office, Duncan Stewart always showed great concern, and he exercised himself therein with more than usual diligence. His solicitude for the decorum and orderly arrangement of public worship will ever be remembered by his congregations and his colleagues. A loyal servant of our churches, he was persistent in emphasizing our inalienable connection with the historic stream of Christianity, proclaiming without compromise the uniqueness of the Christian relevation and the peerlessness of Jesus Christ. For Duncan Stewart there was no other Foundation.

The Provincial Assembly selected him as preacher in 1953, and for the last few years he has rendered invaluable service as secretary of the Liverpool Lay Preachers' Union. In 1952, the Liverpool District Missionary Association elected him president. He left the presidential chair in May of this year to enter hospital and the twilight shadows which were to enshroud the remainder of the journey.

A life of 53 years brought Duncan Stewart but to the noontide of human endeavour. Yet there is about his ministry an element of completeness. Strength was vouchsafed to him to finish his presidency of the L.D.M.A. The final touches in the restoration of his chapel were applied only a few weeks ago. A frail man, he conducted his last service at Gateacre on the Sunday prior to his death, aware that the end was near. In short measure, life may perfect be. Deep sympathy is extended to his wife and son in this sad loss.

A large congregation assembled at Gateacre Chapel on Wednesday, November 10, for the funeral service, which was conducted by the Rev. Dr. Alfred Hall. Interment followed at Sheffield. P. N. Tindall.

The writer of the above wrote the following in a private letter to the Editor: "He preached on G.A. Sunday, tottering into the chapel and with a scarcely audible voice. He planned his funeral service, and the day before he died, while he was still conscious, Alfred Hall came across and held a little private family service, at which D.P. gave his own directions for readings, etc. Dr. Hall paid a fine tribute at the service this morning."

THE INQUIRER

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NEWS REVIEW

Brighton: The most successful meeting yet held of the Literary Society of Christ Church (Unitarian), New Road, Brighton, took place on November 2, when the Church was filled by interested listeners on the occasion of the visit of Sir Adrian Boult. Sir Adrian spoke for an hour and a half, dealing with numerous questions on music submitted by members of the audience. The Chairman was Mr. Ronald Harding, Director of the Sussex Rural School of Music.

Golders Green: On Saturday, October 30, a most successful Sale of Work was held at All Souls' Church. The Sale was opened by Mr. C. H. Major, of Essex Church, Kensington, under the chairmanship of Mr. Ronald Bartram, the chairman of the congregation. The attendance was very good all the afternoon and business was brisk at all stalls, whilst the spirit throughout was a pleasure to see. Whilst all the goods were not sold, when takings were added up it was found that the sum arrived at of £100 had been more than realized. A supper, social and dance followed.

Stockton: The Sunday School gave a remarkable performance at the recent Stockton-on-Tees Musical Festival. They entered (for the first time), their Junior Choir in the Hymn Singing Class for schools and Sunday schools and in the under 16 years class were awarded 2nd Prize, while in the under 12 years class they were placed 1st with 173 marks, only two less than the highest marks obtained by any children's choirs in all classes.

Of these children, Dr. G. Slater of Lincoln, the adjudicator said, "They have lifted us right out of this room and taken us to church," and concluded his remarks, "Stockton Unitarian Church has shown us how to put devotion and reverence into our hymn singing."

The choir owes much to the infinite patience and many hours of hard work devoted to them by their conductor Mr. E. C. McArthur.

In addition to the choir's success, two of its members Alan Judson and Sandra Lees were successful soloists, Alan winning two silver medals and the Cup for the highest mark by a boy soloist and Sandra two certificates for being second in two vocal classes for girls. Miss Margaret Smithern, the Church organist and accompanist for the choir and also a teacher in the Sunday school was second in the Organ Solo Class, being beaten for first by only one mark.

Although not winning a prize the primary school accompanist, 13 years old Margaret McArthur gave a very creditable performance in the solo piano class.

It was the first that either the choir or the soloists had entered for the Stockton Festival, which has a high reputation for Choral work and attracts entries from many parts of the country.

London District Women's League: A very good gathering of members attended the Autumn Quarterly which was held at Essex Church on October 23. As part of the Business Meeting Mrs. Harrison (Brighton) gave a very interesting and comprehensive account of the Swanwick Conference and Mrs. Penwarden (High-

(*Continued on page* 380)

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 21, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. GREWER
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. J. GORDON DAVIES, 6.30 Rev. T. E. NUTTALL
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Dr. ELSA WALTERS, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Anniversary Services, Rev. EDRIC SHAW
CROWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWDIN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mrs. D. M. MARSTON
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30 Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Mr. D. EXLEY, 6.30, Mr. A. BLAND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Men's Sunday, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Miss B. A. BEARD
HULL, Park Street Church (Unitarian), 6.30, Mr. MALCOLM STRACHAN

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRAY
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDEVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. DUDLEY RICHARDS
LONDON, Golders Green, Hoop Lane, 11, Rev. ROSAMOND BARKER, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. S. R. MARTIN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hord High Road, 6.30, Mr. T. E. DALTON
LONDON, Kingston Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. WILLIAM SPOONER
LONDON, Leytonstone, Leo Bridge Road, Kenrin Green, 11, Children's Service, 6.30, Rev. ARTHUR PEACOCK
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Miss JOYCE SMITH
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, First Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. D. T. EVANS, 6.30, Rev. ALBERT SMITH
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 2.45, Sunday School, 11 Lay Preacher
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. PETER JONES
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. B. L. HOPKIN
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, Chapel Anniversary Services, 10.45, Rev. T. E. NUTTALL 3 and 6.30, Rev. J. GORDON DAVIES
OXFORD, Manchester College Chapel, 9.45, Broadcast Service, The Rev. THE PRINCIPAL

PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, Chapel Anniversary, 11, Rev. ALBERT SMITH, 6.30 Rev. D. T. EVANS
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11, Men's Fellowship Members, 6.30, Mr. A. GRAVES
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Mr. P. J. SPENCER, 6.30, Mr. R. BENSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. H. HORSFALL
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mrs. E. SPICER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. FITZPATRICK
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAWE

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernandy Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay, Supply

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Pacifist Universalist Service, 3.30 p.m., Sunday, November 21, at 29 Addison Avenue, W.11 (near Holland Park Station). Discourse. Rev. C. P. Bradley, "The Earth People: Romance and Tragedy."

(*Continued from page* 378)

gate) gave a report of the Rally at Monton. The address was given by Miss M. Stevenson on "A Unitarian and the United Church." She gave an interesting account of her work as a member of the Women's Committee of the British Council of Churches, and explained the many differences that existed between the Unitarian and Orthodox belief even on such a committee as this. She was sometimes asked what Unitarians really did believe and when explaining our position she often passed on Miss Tarrant's booklet "What Unitarians Believe" and hoped that this had been a great help to inquirers. After tea Miss Grace Mitchell conducted the service, taking for her theme the many "Wayside Flowers"—Graciousness—Kindness—Reverence—which we could all find on our journey through life. A vote of thanks was proposed and carried by the President, Miss F. Taylor, to all who had taken part in a most enjoyable and profitable afternoon.

Manchester District Women's League: Monton impressed everyone with its dignified beauty on the mellow autumn afternoon of Wednesday, October 14, when over 300 members gathered for the Autumn Rally of the Manchester District Women's League.

Mrs. Bartlett, of Stalybridge, gave a practical and challenging address presenting our household work as a perpetual fight against dirt, disease and disorder. Our one brief hour of prayer should not be an escape but a means of inspiring us with a new awareness of God's purpose and a fresh insight into the common task. A monotonous attention to detail is often necessary even in the most elevated tasks and this becomes drudgery or otherwise according to the spirit in which it is approached. The woman who fights the good fight against disorder in the home preserves the more subtle order of harmonious family life.

The traditional generosity of the Manchester District provided an enormous tea for all. After two sumptuous "sittings" the members of the Central Committee were introduced by the new Secretary to all present and then the Rev. Ada Tonkin addressed the evening meeting. Her subject was "Unitarianism at Home and Abroad" and she made us all feel how tremendously fortunate we are in this country to be able to "Rally" together in a way which is utterly impossible amongst isolated causes in the larger continents.

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